and the remainder is converted into ornaments. Inasmuch 301
as the greater number of husbands do not anticipate di- [583]
vorce, a profit realized in business may be presented to 301
their spouses in this form, a matter of some delight for 454
the wife, not solely from the decorative point of view.
Only land and precious metal have real and lasting value
in the popular mind. A laborer in Rowanduz whose monthly
earnings were rarely in excess of four dinars ($11.20)
related how his wife's jewelry had been stolen and sub-
sequently recovered, its value estimated at eighty dinars
($224.00), a large sum for a man of this occupation. The
jewelry is the property of the wife, and she takes it with [586]
her if divorced, and is free to dispose of it as she
pleases. If her husband falls into need, she usually sells
it to reinstate him or support the family, and may sub-
sidize her son, perhaps in an advantageous marriage, in
the same way. The jewelry itself is today a product of 301
the gold and silversmiths of Erbil, and is not greatly [304]
different in style from that produced for the lower classes
in Egypt, Lebanon, Syria, and southern Iraq, save that
some of the heavy silver ornaments of the Bedouin type,
such as anklets, are not in use. In general, chains and
bangles of precious metal are made up into more or less
complex bracelets, necklaces, and earrings. One of the
most expensive items is a collar or necklace of con-
centric circles of gold chain joined together by flat
bangles of various geometric shapes, and another, the ŞEFŞ
or disk used in the woman's headdress, has already been

992 they make "good-luck charms, love-charms, charms against sickness, etc."[4]. None of the grown-up
554 men of the house was home at the time. The sandals were not received in the guest room of the house
551 in accordance with their station as strangers of a certain rank, that an exceptional exception could
463 be done by the women when no men were at home. They came straight in to the family's courtyard,
and were invited to sit in the three-walled central room where, rather reluctantly, a dust had been
spread upon—sandals to return for feet and sugar sprinkled into the beggars' bags that the sandals
carried over their shoulders. These gestures appeared to rank with the sheikh's servants. No refresh-
ment was offered them, only a single cigarette. They were not regarded as honoured guests of the house.

992 The sandals were made whilst we waited. The one sandal placed beside him a bottle of ink, asked
789 the daughter of the house for two needles which he stuck in the wall by the side of the ink bottle. He
463 then produced from his dress an oblong piece of paper on which were drawn red lines, forming rec-
tangular panels. There were filled in with figures, possibly also with words, but I was unable to
distinguish this from the distance away I sat in stood. On another piece of paper he took out was
drawn a round. On the reverse side of this paper rectangular fields were made with red pencil strokes.
These also were filled with figures. The paper was then folded into a triangular packet, the bottom
corner being held diagonally, and the flap was then folded together.

306 The sandals were picked up from the ground, broken in the middle, and each into the triangular paper
189 packet. The second piece of paper was also filled in with figures and then folded into a rectangular
packet but without any iron content. When the sandals were handed over to the women they were
laid in a little box in which already lay two sandals not yet enclosed in material. The box was kept
in a coloured tin box with articles of clothing belonging to the lady of the house. I was not allowed to
view the sandals whilst wearing my spectacles. Should I do so, I was told, they would lose their power
to protect the person bearing them or the house on whose wall it was to hang.

Lane talks of the Arabs in Egypt who "write charms ... consisting of certain passages of the
Kor'an and names of God"[5]. So far as I could determine without glasses and at the distance I was
forced to keep, the sandals, the making of which I had witnessed, were figure charms. That iron is
included in sandals, as in the case of the broken needles, is reported from Iran by Donaldson[6]. It
did not appear that these sandals were made according to any formula. Amulet books are known
from Afghanistan (E. 1995), and, relating to a Scottish book of prophecies, Wilkins[7] reports that
"... in volume five dozen dot sphincters but his references unfamiliar does none be me imaginative ...".

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984 Holy Sand. Following[8] refers to the Lu- using a rod with a small carved wooden hand at the top,
that was carried in the waistband of an old — also allowed it to pass from hand to hand of those
present, whereupon it was kissed and then passed along the row check, and then the other. A large
wooden hand, wrapped round with a flowering cloth of the holy green colour, was carried round to
the village of Tegaona by one of the other four acolytes who were "resting" the place at the same
time. The man also tried later to visit the sheikh's home, but got no further than the steps up to the
fragile of the guest house, where the daughter of the house had just started to churn. As he entered